ISMAEL

Taleem & Tarbiyat Magazine for Waqfeen-e-Nau

QUARTERLY | ISSUE #19 | JULY-SEPT 2020

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FROM THE EDITOR

In today's society where new innovations are taking to the horizon, it is easy to become indulged and forget the true concept of one's existence. In the Holy Qur'an chapter 29 verse 65, God Almighty addresses this by stating;

"And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter — that indeed is Life, if they but knew!"

The verse means to say that life without hardships and privations borne for a noble cause, and without sacrifices undergone for the sake of God is; "but an amusement and a sport" a useless and purposeless existence. The purposeful life is that which is spent in the quest of a sublime object, in preparation for everlasting life for which God has created man.

After announcing the 'Waqf-e-Zindagi' Scheme, the Promised Messiah (May Peace Be Upon Him) had the conditions scribed by Mir Hamid Ali Shah Sahib (ra) and after some alterations he approved them.

Amongst the conditions, there was one which stated that "I will not ask for any compensation even if I have to survive on eating the leaves of trees, I will manage by doing so and do Tabligh."

In the address of National Waqf-e-Nau Ijtema 2019, Hazrat Mirza Masroor
Ahmad (May Allah Be His Helper) said:

"You should understand that even though you are living in a Western society, you must live your lives in an Islamic way seeking to attain the pleasure of Allah the Almighty. You must resolutely keep hold of your religious values and traditions. You must bring about those pious changes in your life that will enable you to fulfil the rights of Allah the Almighty and His Creation. You must always seek to improve and better yourself and to raise your spiritual and moral standards and increase your knowledge."

Regardless of living in the West or East we as Waqifeen-e-Nau should show our examples through our actions and always keep the 21 special points in mind which Huzoor (May Allah Be His Helper) mentioned in his sermon in Canada and try to implement our daily lives according to those points.

Insha'Allah we will see that through our effort we will have a positive impact in today's society.

WELCOME TO

ISMAEL MAGAZINE

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ یُبَایِعُوۡنَکَ اِنَّمَا یُبَایِعُوۡنَ اللّٰہَ ؕ یَدُ اللّٰہِ فَوۡقَ اَیۡدِیۡہِمۡ ۚ فَمَنۡ نَّکَثَ فَاِنَّمَا یَنۡکُثُ عَلٰی نَفۡسِہٖ ۚ وَ مَنۡ اَوۡفٰی بِمَا عٰہَدَ عَلَیۡہُ اللّٰہَ فَسَیُؤۡتِیۡہِ اَجۡرًا عَظِیۡمًا

In the name of Allah, the Gracious, the Merciful

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward.

(Surah Al Fath, Ch 48:V11)

Commentary

The reference in the verse is to the oath taken by the believers at the hands of the Holy Prophet under a tree at Hudaibiyyah when a rumour reached him that 'Uthman, his special envoy, had been killed by the Meccans. The believers were asked to declare on solemn oath that they would stand by the Holy Prophet at all costs and would fight under his banner to the bitter end.

(Five Volume Commentary)

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ
اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

Hazrat Ibn Umar (ra) Narrates:

The Prophet, Peace And Blessings of Allah Be Upon Him, said,

“Listening to and obeying the leader is an obligation upon a Muslim, whether he likes it or dislikes it, as long as he is not commanded to disobey Allah. If he is commanded to disobey Allah, there is no listening or obedience.”

(Sahih Al Bukhari)

OBJECTIVES, PURPOSES & BLESSINGS OF JALSA SALANA

IN THE WORDS OF THE PROMISED MESSIAH (PEACE BE ON HIM)

PURPOSE OF JALSA SALANA

“The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; they may enhance their knowledge and –due to their being blessed and enabled by Allah, The Exalted- their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community..”

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 340)

NOT AN ORDINARY CONVENTION

“It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His prophet (peace be upon him.). Allah yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam.”

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 341)

PRAYER

“I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!!”

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 342)

Jalsa Salana History:
THE BIG JALSA

During the first Jalsa Salana in 1891, the Promised Messiah (as) had announced that the newly initiated Jalsa would continue annually every 27th of December.

Accordingly, in 1892, Jamaat members travelled to Qadian for the Jalsa Salana and partook of the Promised Messiah's (as) blessed company.

The Jalsa Salana of 1892 became known as **"the big Jalsa"** among those attending.
Tareekh-e-Ahmadiyyat paints how this Jalsa was held next to the pond in Qadian, the stage was built from the mud collected from in and around the pond. The Promised Messiah (as) was sat upon the raised platform on which carpet had been laid, jamaat members were seated around him on the floor.

Jalsa Salana Programme 1892

The historical proceedings of the 2nd Jalsa Salana is presented for Ismail readers.

Tuesday, 27 December

The first speech was delivered by Hazrat Maulana Noorudin Sahib (ra) on the death of Jesus. Thereafter, Hazrat Syed Hamid Shah Sahib (ra) recited a Qaseedah before the audience. Then, the Promised Messiah (as) delivered a powerful lecture regarding a section of his book 'Tauze e Maram' that dealt with angles; Muslim clerics had raised objections against it. The speech had a profound effect upon those present.
The Promised Messiah (as) later also conversed with his companions after Zohar and Asr prayers.

Wednesday, 28 December – Shura

On this day, a Majlis-e-Shura was held to discuss plans for tabligh across Europe and America – approximately 40 prominent companions contributed and presented their ideas. The gathering decided to create a detailed leaflet portraying the beautiful teachings of Islam and distribute it for free in Europe and America. Counsel was also taken on building a press in Qadian, a list of those companions was also recorded who would contribute to this project.
Another proposal was concerning the initiation of a newspaper that would aid in spreading the teachings of Islam Ahmadiyyat. Maulana Syed Muhammad Ahsan Sahib Amrouhi(ra) was given the responsibility to promote this proposal across India and Punjab.
The aims and purpose of Jalsa Salana was discussed by Majlis-e-Shura and its organisation was given a structure; a committee was proposed who would take care of arranging Jalsa Salana. The proposal presented Hazrat Maulana Noorudin Sahib (ra) as the In-Charge.
The Shura concluded with prayers.

Sources: Tarikh e Ahmadiyyat vol. 1, pp.442-43

ABID KHAN SAHIB'S DIARY

COVID-19 LOCKDOWN

Only small portions of the diaries written by Abid Waheed Khan sahib are included in Ismael.

The following is taken from Abid Khan Sahib's diary of "Covid-19-Lockdown"

AN UNEXPECTED CALL

The following evening, 4 April 2020, at around 7.30pm, as I was sitting in our lounge with my children, I received a phone call from the Private Secretary's office. To my complete surprise, a Missionary serving in the PS Office, Ghalib Javaid, informed me that Huzoor wished to speak to me. I had no idea for what reason Huzoor was calling and those five to ten seconds from when Ghalib informed me to when the phone was connected were spent in a state of panic and confusion. I jumped up from the sofa, frantically gestured to my wife and children to remain quiet and ran to my bedroom trying desperately to compose myself. After a moment's pause, I heard Huzoor's voice on the other end of the phone. Huzoor said:

"Assalamo Alaikum, kya haal hai?"

That: "Assalamo Alaikum, how are you?"

My voice quivered. I had spoken to Huzoor on the phone a handful of times and each time had found the experience extremely nerve wracking. When I have the opportunity to meet Huzoor in

person, I have time to prepare and to compose and ready myself. Yet, whenever I have spoken to Huzoor on the phone, it has been sudden and unexpected. Immediately, Huzoor mentioned that he had already checked the diary and that there were some corrections needed. I was taken aback that Huzoor had completed the diary so soon, as it was well over 100 pages long. Huzoor said he had marked the corrections in pencil and that Ghalib would scan and email me the notes. However, in case I did not understand the written notes, he had called to explain them over the phone. Huzoor said to get a pen or pencil and so I looked in the room frantically not wishing to waste a moment of Huzoor's time. Knowing my personality, Huzoor said:

"Take your time, there is no need to rush!"

I went to the lounge and found a pen and an old envelope, which I brought back to my room and informed Huzoor that I was ready. Over the next ten minutes, Huzoor identified several errors in the text I had submitted. For example, Huzoor referred to a section I had written about Hazrat Musleh Maud's (ra) command and understanding of the English language. Huzoor informed me I had written up the incident inaccurately and he then very patiently explained the whole story again. I was extremely grateful and relieved that Huzoor had corrected me because when I re-read what I had originally written, I realised it was not only misleading but also had the potential to be taken out of context and to reflect wrongly on the pure character of Hazrat Musleh Maud (ra). After correcting and clarifying a few further points, Huzoor referred to the fact I had mentioned that some Ahmadis from Bremen Jamaat in Germany had gathered on a bridge to wave at Huzoor from above, as the Qafila proceeded on the motorway.

Huzoor said:

"You have written that you are not aware if I saw the Ahmadis on the bridge, in fact I did notice them and so you should mention that as it will make them happy."

Upon this, I said:

"Huzoor, in the diary I have written that I thought it was unnecessarily dangerous for them to stand on the bridge, as they could be a potential distraction. Should I remove this comment?"

Huzoor said:

"No keep your personal opinion. Where they will be happy to know that I saw them, they will also consider the safety aspect."

Before the call concluded, Huzoor said:

"These days are you helping Mala with the cooking and cleaning?"

I said I was helping with the cleaning but not so much with the cooking, for I did not wish to put my family through the ordeal of eating the food I had prepared! I took Huzoor's question as an indication that I should assist my wife Mala as much as possible, given we had a new-born and two young boys in the house. Thus, over the next couple of weeks I did cook occasionally. My children loved my cooking but both Mala and I found it somewhat less palatable! After Huzoor said **"Allah hafiz"**, I put the phone down and felt incredibly grateful and emotional to have had the chance to speak to Huzoor so unexpectedly.

A MIDDLE NAME

A couple of days later, I received a call from Munir Javed sahib and was informed that Huzoor wished to speak with me. Just like the previous time, I was not expecting the

call and was completely unprepared. After asking how I was, Huzoor asked if I had published the diary which he had approved two days before. I informed I had and took the opportunity to share a little feedback I had received. In the diary I had mentioned that my wife and I had been blessed with a daughter in March and, during the call, I informed Huzoor that many people had congratulated me and sent mubarakbaad after reading about her birth. Upon hearing this, Huzoor said:

"You did not write the name of your daughter – did people not ask what her name is?"

As I heard this, I thought of how carefully Huzoor checks the diary and how his recall was incredible, whereby he even noticed and remembered small details such as this. In reply, I said:

"Huzoor, one or two people did ask but most just offered congratulations."

As the topic of conversation had turned to our daughter Jaweria's name, I took the opportunity to seek Huzoor's guidance on a related topic. I said:

"Huzoor, at the moment we do not have any middle names for Jaweria. Should we give her a middle name and if so what should it be?"

After a moment's silence, Huzoor said:

"You can call her Jaweria Abid."

Naturally, I was delighted by this. I had not imagined that my daughter could share my name. When I told my wife she was also extremely happy that Huzoor had chosen not only Jaweria's first name but also her middle one. I continued to share some diary feedback with Huzoor and at one point, I misread the comment of one person. Instead of saying:

"She has written that Huzoor's speech had a great and positive impact upon her..."

I said in error:

"She has written that MY SPEECH has had a great and positive impact upon her..."

Though I quickly corrected myself, it was not before Huzoor had heard what I said. Jokingly, Huzoor said:

"I think whilst at home you must be delivering lots of speeches to Mala these days, which is why you assumed she was talking about you!"

I laughed at Huzoor's joke but also thought of how there was an underlying truth to Huzoor's joke. Being at home probably meant that I was commenting on domestic matters much more than normal!

Read the rest and other diaries by visiting:
www.pressahmadiyya.com/personal-accounts/

"MUHARRAM AND STATUS OF HAZRAT HUSSEIN (RA)"

Summary of the Friday Sermon delivered by Hazrat Mirza Masroor Ahmad (May Allah be His Helper) on, Friday 10th December 2010

Huzoor began the Friday Sermon by reading an Urdu poetic verse from a lengthy poem by Hazrat Musleh Maud (RA). Its English translation is as follows:

"They make you Hussein-like and themselves become like Yazid,
What a good bargain it is; let the enemy hurl arrows"

Explaining, Huzoor said this poem was written in 1935, advising patience and steadfastness, when commotion against the Community was at its height. He said today he will speak with reference to these two lines and not the poem as a whole. For every Muslim, the lines depict a most tragic and heartrending event in the history of Islam. However, only those who are being cruelly persecuted can have a true insight into these words. Every Muslim has sympathy and compassion regarding this event. Shia community expresses this in their own way every year during the month of Muharram. In our view they take it to the level of transgression, but it is their way.

Today, who but the Ahmadiyya Community can encompass the tragedy of Karbala? In the aforementioned poetic verse two individuals are mentioned; both professed the Kalima (Muslim declaration of faith). Yet one comprehended the reality of the Kalima and was a victim, and the other perpetrated cruelty while disregarding the Kalima. Hazrat Hussein (RA), along with his family and a few associates was martyred at Karbala. This was a continuation from the martyrdom of Hazrat Usman (RA). This is what happens when taqwa lessens, personal gain overrides communal gain and worldly matters are given precedence over faith. The height of barbarity is committed and people of God are murdered in the name of God. People who profess the Kalima persecute others Kalima-followers, children are murdered and all manner of cruelty is perpetrated against people of God who sacrifice their all for God. What could be more unfortunate than to carry out brutality in the name of God and His Prophet (Peace And Blessings of Allah Be On Him)?
The Qur'an states: **'And who so kills a believer**

intentionally, his reward shall be Hell wherein he shall abide. And Allah will be wroth with him and will curse him and will prepare for him a great punishment.' (4:94)
God's most intense displeasure for such people is that they will be in Hell for a long period of time and His curse is on them. This is indeed a most grievous punishment and it could not be more unfortunate that a person who professes the Kalima is given such a punishment. On the other hand, God states about those innocents against whom cruelty is perpetrated: **'...they are living, in the presence of their Lord, and are granted gifts from Him...'** (3:170). Huzoor (ABA) explained nothing could be a greater reward than this.

The Holy Prophet (Peace And Blessings of Allah Be On Him) said that Hazrat Hussein and Hassan (may Allah be pleased with them both) will be the leaders of young men in Paradise and prayed for them in these words: "O Allah, I love them, you too love them." One who acquired such a high status will certainly be the inheritor of lofty stations in Paradise and his murderers will receive God's severe chastisement.

Huzoor (ABA) said we are currently going through the first ten days of the month of Muharram. On the 10th of Muharram, the beloved of the Holy Prophet (Peace And Blessings of Allah Be On Him), Hazrat Hussein (RA) was murdered. The barbaric people did not realise the station of the person they committed the violence against. When faith diminishes, all senses are erased and fear of God is gone and it becomes immaterial what station anyone holds in the sight of God and His Prophet (Peace And Blessings of Allah Be On Him). The details of this martyrdom and what followed ensures one that the people who committed this may have uttered the Kalima but in fact they did not believe in God.

The Holy Qur'an teaches justice and moderation even against the enemy and this includes the enemy who was in pursuit of eliminating Islam and the Holy Prophet (Peace And Blessings of Allah Be On Him). It was forbidden to mutilate bodies during warfare as was the custom in Arabia. The Holy Prophet (Peace And Blessings of Allah Be On Him) had come to eradicate all such matters. But the beloved grand-son of God's beloved Prophet (Peace And Blessings of Allah Be On Him) about whom he had also said, "One who loves my grandsons loves me and one who loves me loves God and owing to love of God will go to Paradise" was treated in this barbaric way.

Huzoor explained that those who truly love, also, hold dear the loved ones of their beloved. They do not claim to ardently love someone and only cherish their dear ones during their life-time. This cannot be the way of those who are connected to God. Once during the time of his Khilafat, Hazrat Abu Bakr (RA) was going somewhere when he saw Hazrat Hussein (RA) playing. He picked him up and said, "He was very dear to my master, the Holy Prophet (Peace And Blessings of Allah Be On Him). That is why I am also expressing love to him." Huzoor added, yet how was he treated at Karbala and how was the teaching of the Holy Prophet (Peace And Blessings of Allah Be On Him) disregarded.

Traditions relate that when Hazrat Hussein's (RA) soldiers were overcome by the enemy he turned his horse towards the Euphrates. Someone said, 'come in between the stream and them' and people blocked his way and did not let him go to the river. A man threw an arrow at Hazrat Hussein (RA) which struck under his chin. Hazrat Hussein (RA) had been fighting the enemy on foot like a brilliant rider attacks while evading arrows. Prior to martyrdom he was heard saying; "By God, after me you will not murder anyone from among people of God on whose murder God will be angrier at you than my murder. By God, I hope that God will humiliate you and thus bless me. He will take my revenge in a way that will astonish you. By God, if you murder me, God will create a warring situation among you and your blood will be spilled. God will not suffice at this, so much so that a great punishment will be increased manifold for you".

After martyring Hazrat Hussein (RA) the people of Koofa (enemy) started pillaging the tents and even snatched coverings from the heads of women. A man cried out, who would stamp on the body of Hazrat Hussein (RA) with their horses.

Ten riders responded and trampled his body with their horses, crushing his chest and back. Hazrat Hussein (RA) had 45 arrow inflicted wounds on his body. Another tradition relates he had 33 spear wounds and 47 sword wounds. The height of cruelty was that the head of Hazrat Hussein (RA) was sent to the governor of Koofa the next day who had it affixed in Koofa. What can be worse than this barbaric treatment? Only a most wicked enemy can mete out such a treatment but not one who professes the Kalima and believes in the Holy Prophet (Peace And Blessings of Allah Be On Him), who had indeed most strictly forbidden such heinous practises. Indeed this was done by people who were materialistic and had exceeded all limits to attain their objective. It was their materialistic tendencies that had spurred Hazrat Hussein (RA) not to take the bai'at of Yazid.

The Promised Messiah (On Whom Be Peace) writes that people were unanimous on the bai'at of Yazid, the impure, but Hazrat Hussein (RA) did not accept him. Yet his effort was to have conciliation and he had sent most of his associates back and only a few remained with him. He told the representatives of Yazid that he did not want war and asked to be allowed to go to the border so that he could be martyred in the cause of Islam or asked to be taken to Yazid so that he could make him understand. However, war was imposed on him which he faced valiantly. He only had 70 odd people against a large army and they gave their lives for the right cause. God has His own ways of reckoning and vengeance. Hazrat Hussein (RA) had said that God will take revenge. Yazid had temporary success but who is known in good terms today? Which Muslim names his child after Yazid? Rather, he is remembered by the term the Promised Messiah (On Whom Be Peace) used for him: Yazid, the impure. Hazrat Hussein (RA) did not wish for governance, he only wanted truth to prevail.
Hazrat Musleh Maud (RA) wrote that the principle which Hazrat Hussein (RA) stood for was that the people of a country, a community have the right of electing/choosing seat of Khilafat. A son cannot give this right to his father. He said this principle is as sacred today as it was before and Hazrat Hussein's (RA) martyrdom has made this even more prominent. After Yazid's death, his son Muawiyah, named after his grandfather, took bai'at from people but then went to his house and did not emerge for 40 days. When he re-emerged, he announced that although he had taken bai'at on his hand, he did not consider himself worthy of it and had only done so to avoid divisions. He said if anyone was deserving of leadership, he would give it to them but he did not see anyone worthy of it. He said he too was not worthy of it as was not his father or his grandfather. He said his father was much less in station than Hazrat Hussein (RA) and his grandfather lesser than Hazrat Ali (RA). For this reason, he said, he resigned from leadership and it was up to the people whose bai'at they wished to take. His mother who was listening to this in Purdah was extremely angry at him but Muawiyah said he had spoken the truth. He went home and did not come out again and died.

Huzoor said it is a tremendous testimony that Yazid's own son did not agree with his Khilafat. He had pondered over the matter with seriousness and decided that he was not prepared to take this burden on. The sacrifice of Hazrat Imam Hussein (RA) gives us many lessons. He gave his life to established truth. We should always pray to God to seek His help to keep us on the right path.

The Promised Messiah (On Whom Be Peace) wrote that the Messiah/Jesus (On Whom Be Peace) has been likened to Hazrat Hussein (RA) . This means that the Messiah to come will also partake of this metaphor. But the time of second Messiah will Insha'Allah not repeat the matters which weakened Islam.
Yet, we should always pray that there is no slip-up in our faith. One aspect that God will not repeat is regarding Khilafat, which will now be constant. This was foretold by the Holy Prophet (Peace And Blessings of Allah Be On Him and the Promised Messiah (On Whom Be Peace) also explained it that some matters will not be repeated. He said that the first Messiah was put on the Cross by the Jews whereas he will be breaking the Cross. Hazrat Hussein (RA) was martyred by Yazid whereas through the people of the second Hussein (RA), the throngs of Yazid will be defeated.

Huzoor said the month of Muharram teach-

es us to always send blessings and salutations (Durud) on the Holy Prophet Peace And Blessings of Allah Be On Him and his family and bring about pure changes in ourselves to play our role. We should display steadfastness in front of people with Yazid-like nature and be resolute. Only the Hussein (RA) -like will be successful. God has commanded prayer and patience. Patience does not only signify enduring cruelty but also entails doing pious works with resolve. To express the truth without any fear is also patience.

We should always abide by the model of Hazrat Hussein (RA) to partake of a measure of the triumph that is destined with the Promised Messiah (On Whom Be Peace). Huzoor said Durud is most significant, Ahadith draw our attention to it, the Promised Messiah (On Whom Be Peace) drew our attention to it and most significantly, the Holy Qur'an draws our attention to it. We should concentrate on it especially during this month. Hazrat Khalifatul Masih IV (RA) once initiated this and today Huzoor echoed it. Huzoor said invoking Durud was the most excellent way of expressing one's sentiments about Karbala. It is a very good way of expressing love for the beloved of the Holy Prophet (Peace And Blessings of Allah Be On Him). Huzoor prayed that may God enable us to especially say the Durud these days and may it also be a source of personal and communal blessings for us.
Huzoor read an extract from the writings of the Promised Messiah (On Whom Be Peace) regarding which he said every Ahmadi should have it in his/her view. The Promised Messiah (On Whom Be Peace) said that it should be very clear that anyone who says, that God forbid, Hazrat Hussein (RA) did not take bai'at of the Khalifa and was rebellious is a great liar. He said that it is our belief that Yazid was an impure person who did not fulfil what a true believer signifies.

Love of world had blinded him whereas Hazrat Hussein (RA) was pure and among those chosen people whom God purifies Himself. He was among those who are of Paradise. His devotion to God is a model for us. Destroyed is the heart who is his enemy and successful is the heart that demonstrates his love by practice. It is extreme lack of faith to deride Hazrat Hussein (RA), one who does this, wastes his faith.
Huzoor prayed that may God always enable us to love the Holy Prophet (Peace And Blessings of Allah Be On Him) and his family and also to send Durud on him. Huzoor said we should pray that may God remove the cruelty that is being perpetrated in the name of God and His Prophet in Pakistan and some other countries. Sectarian disturbances between

Shia and Sunni people take place during Muharram and terrorist activities are also committed. May God protect from those and may this month pass in peace for Muslims countries. May they understand the objective of martyrdom of Hazrat Imam Hussein (RA) and also recognise the Imam of the age.

Source:
www.alislam.org/friday-sermon/2010-12-10/

BOOK REVIEW: BARAHIN-E-AHMADIYYAH

BACKGROUND

The Promised Messiah (as) took up the writing of Barahin-e-Ahmadiyyah at a time when Christian missionaries had moved in a big way in India under the umbrella of the British Government. Biblical societies were being set up all over India, especially in the Punjab. The force and aggressiveness of the missionaries can be gauged from the fact that in a short period of forty years preceding the writing of this book, 2.9 million Indians were converted to Christianity. Hundreds of tracts and books were produced by the Biblical societies, not only attacking Islam, but also the noble personage of the Holy Prophet (sa). This was the beginning of an onslaught on Islam at a time when the Muslims of India were in a state of complete demoralization and dejection. It was not strange, as the Muslims had recently lost their empire after what is called the Sepoy Mutiny of 1857 & The Christians were not the only ones in the field against Islam. The Aryah Samaj and the Brahmu Samaj, two powerful movements of orthodox Hindu society, were making inroads among Muslims by maligning the fair face of the Holy Prophet (sa) and degrading the teachings of Islam. A leading Muslim poet, Maulana Hali, in his famous poetical work, Musaddas-e-Hali, described the decline of Islam in a pathetic way, lamenting how Islam in that age had fallen to a new low. It was against this background that Hadrat Mirza Ghulam Ahmad (as) of Qadian single-handedly embarked upon the monumental task of defending Islam. Directed by a divine revelation, he decided to write a book with convincing logic and containing irrefutable arguments and data in proof of the truth of Islam. The book completely disarmed his opponents and stopped them from venturing into the field against Islam.

Preceding the publication of this book, the practice was to write a book in filthy, abusive and disgraceful language. People like Padre Imad-ud-Din and Kanhiyya Lal had been writing books in highly provocative and inflammatory language, which no decent man could read without revulsion.

By writing the Barahin-e-Ahmadiyyah in a polite, gentle and decent style, Hadrat Ahmad (as) has shown how effectively one can express views without resorting to vile language. Barahin-e-Ahmadiyyah had been written to answer the charges and allegations levelled by Christians and Aryas against the noble personage of the Holy Prophet (sa) . Hadrat Ahmad (as) did not adopt the style and tenor of the opponents of Islam. He offered deep thought after undertaking long research on each aspect of every religion. He also considered merits of various points presented by other religions and compared these to the Holy Qur'an. The Promised Messiah (as) took great pains and made sure no point of importance is left out from the religions that are under discussion in the book.

The compilation of this great book, the collection of necessary funds, the making of arrangements with a press at a distance of 36 miles from Qadian, the employing of Katib (Caligraphists), the correction of copies written by Katib, reading of proofs and the consequent correspondence and journeys to and fro to the printing press demanded from Hadrat Ahmad (as) a tremendous amount ofconstant attention and energy and must have caused him a great mental and physical strain, especially the absence of helpers which compelled him to look after every minute detail himself.

The book could not be entrusted to a publisher because there existed no publisher in the modern sense of the word. He had also to devise, direct, control and supervise its printing and distribution. In the beginning, only 700 copies were produced, but later, the number was increased to 1,000. In a western country, this number would today seem small, but in the nineteenth century and in a country where literacy did not extend to even one per cent of the population, it was a challenging job to find Muslim readers on the one hand, and representatives of other religions who could read the book, on the other hand. Addresses were collected and circulars and leaflets were produced in English also. There was no one at Qadian who could do the translation. For this purpose, a special messenger had to be sent to Amritsar or Lahore to contact somebody who knew English.

Hadrat Ahmad (as) completed his manuscript in May 1879, which was around two thousand five hundred pages, but when he took up the printing, he decided to undertake the publication of only a portion of the original manuscript. As soon as the fourth part was printed in 1884, Hadrat Ahmad (as) sent the preliminary notice of the book with a letter under registered cover to well-known Christians and also to Brahmu Samajists, Aryah Samajists, Naturalists, Ruling Princes, Pirs and divines. This letter was to the effect that the author had been commissioned by God to regenerate mankind through meekness and humility, which characterised the way of Jesus Christ (as). For this purpose, he had written and published a book, reference to which would be found in the circular: Islam is the only perfect religion, and the Holy Quran is the actual Word of God. The truth, it was urged, could be tested by anyone who was prepared to come to Qadian and to stay with the author for one year as a seeker after truth. The expenses of staying of the seeker of truth would be borne by Hadrat Ahmad (as).

THE BOOK

The first part is confined to describing the numerous beauties and excellences of Islam followed by announcements that if similar excellences were found in any other faith, even half of them or one-fourth, or even one-fifth of the excellences that had been mentioned about Islam, he would give a prize of ten thousand rupees (which was equal to the value of his entire property). He then went a step further and said that if a challenger could not produce the excellences and beauties from his own faith, he was invited to refute the arguments which had been produced in the book with the help and support of the Holy Quran.

SPECIMEN OF WRITING

If some man of understanding is unable to grasp the full meaning of the above mentioned text, what is meant by fine arguments, so in order to elucidate it, it is pointed out that arguments and reasoning advanced in support of the Holy Quran, which go to prove the truth of the Holy Quran and Muhammad (May Peace And Blessings Of Allah Be Upon Him), are of two types. First those arguments which lend to support the truth of this pure book and truth of Holy Prophet are those which are based on testimonies and emanate from the Holy Book and secondly those which are based on noble character of the Holy Prophet (sa) and are obtained from his total personality. Second group of arguments are those obtained externally which go to support the truth of Holy Quran and of the Holy Prophet (sa) that is those arguments which are based on external events.

(Barahin-e-Ahmadiyyah, Part I, pp. 32-38,
Ruhani Khaza'in, vol. 1, pp. 31-33)

REVIEW

The Editor of the Manshur-e-Muhammadi, while writing the review led his review with the verse of the Holy Quran: "Truth has arrived and falsehood has vanished; falsehood was bound to disappear" (17:82),

It observed: Islam is being attacked from all directions. Atheism is flourishing and irreligion is on the increase. Those of the Brahmu Samaj are making every effort to establish the superiority of their creed over Islam through their philosophical writings. Our Christian brothers are devoting the whole of their effort towards wiping out Islam. They are convinced that so long as the sun of Islam continues to shed its light upon the world all the efforts on behalf of Christianity would prove vain and the concept of Trinity would gain no support.

In short, the followers of all religions are eager to put out the light of Islam. We had been most anxious over a long period that, of the body of Muslim divines,someone who is inspired by God to stand up in support and defence of the faith, should write a book which should be in accord with the need of the times, and which should set out on the basis of reason and scriptural arguments to prove that the Holy Quran is the Word of God and that the Holy Prophet (May Peace And Blessings Of Allah Be Upon Him), was a righteous Prophet of God. We are deeply grateful to God that this desire of ours has at last been fulfilled. Here is the book the writing of which we had been awaiting for a long time. Its title is Barahin-e-Ahmadiyyah, and the author has set out in it three hundred conclusive arguments in proof of the truth of the Holy Quran and the Prophethood of Muhammad, (May Peace And Blessings Of Allah Be Upon Him). The author of this book is the best of the divines, an accomplished scholar, pride of the Muslims of India, the accepted one of God Almighty,

Maulvi Mirza Ghulam Ahmad Sahib, chief of Qadian, district Gurdaspur, Punjab . Allah be praised! What a wonderful compilation this is, whose every word proves the truth of Islam and displays the righteousness of the Quran and of the prophethood of Muhammad (May Peace And Blessings Of Allah Be Upon Him). The opponents of Islam have been presented with bright conclusive arguments. Every claim is reasonable and is supported by brilliant arguments of a character so positive that no one can question them and everyone must yield to them provided everyone approaches them with an open and just mind.

This is the book which in truth is matchless. The author claims that it cannot be controverted. If anyone writes a reply to it, according to the conditions laid down in the announcement, he would be awarded ten thousand rupees.

(Ahmadiyyat: The Renaissance of Islam, pp. 30-31 by Muhammad Zafrullah Khan, published in 1978 by Tabshir Publications)

MEMORIES OF MY LATE BROTHER, MAZHAR AHSAN

By :Arooba Zaffar | UK

This Jalsa was special for us as we are going to experience the Jalsa through the eyes of our beloved brother, Mazhar, who passed away last September at a young age. Whilst this was an incredibly difficult time for us, we accepted it as Allah's will, praying hard for the strength and patience to bear this huge loss.

As the countdown to Jalsa began, we remembered how he would begin volunteering two weeks prior to Jalsa and help with the wind up for more than a week later. Mazhar loved helping and preparing for the arrival of the guests of the Promised Messiah (as) and had helped in various roles over the years. From laying carpets in the Jalsa Gah to receiving Tabshir guests and helping with the transport for guests, he was always keen to help in any way that he could.

Fortunately, a few years ago, my beloved brother was given the honour of calling the Adhaan and Takbir before each Jalsa namaaz led by Huzoor (ABA). In 2016, a month or so after his stem cell transplant, my brother test recorded his Adhaan on his mobile phone to check how his lungs were recovering. He was unhappy with the recording and wanted to delete it straight away, as he felt it did not meet his usual standards. However, we persuaded him not delete the recording and this now serves as our alarm clock audio for Tahajjud and Fajr prayers.

Following his passing, Huzoor (ABA) mentioned the following in his Friday Sermon delivered on 30th September 2016:

"He had a very nice voice so his sister had recorded Azaan in his voice and used it as an alarm to wake up for Fajr prayer. His mother says that when he was in his last breaths, the Azaan in his voice started ringing. This made them even more emotional but it was the decree of Allah."

These are just a few of the precious memories I have of my dearest brother. My message to all those Ahmadis who have lost their loved ones, whether recently or long ago, is that they should try to come and experience Jalsa through the eyes of their loved ones. Remember the little things they did or spoke about during the Jalsa days. The excitement and enthusiasm at being able to attend Jalsa and how blessed they would feel that they had good health and would be able to sleepover at Hadeeqatul Mahdi or travel there. Remember how honoured they would feel to be able to serve the guests of the Promised Messiah (as) by doing duty at Jalsa. Remember how emotional they would feel during the International Ba'ait, repeating the vows under the leadership of the Khalifa (ABA). Remember how proud they would feel when Huzoor (ABA) would announce the final attendance of the Jalsa UK attendees at the last day of Jalsa and how sad they would feel that Jalsa had finished, yet their exhilaration and excitement for the next Jalsa would always be present.

Remember your loved ones during Jalsa and remember to pray for them. Remember that this is a special gathering where Allah Almighty has revealed to the Promised Messiah (as) that the Jalsa attendees will be granted with numerous blessings. Remember that Allah Almighty will listen to your prayers and that during these blessed Jalsa days He would be really close to His people. Remember that the best gift that you can give your loved ones who are not here anymore is prayers, prayers and loads of prayers. Remember how lucky we were to be able to attend Jalsa this year. Remember your loved ones in your prayers and remember all those who are unable to attend the Jalsa due to various reasons.

Requesting prayers and wishing all Ahmadis around the world Jalsa Mubarak!

WERE THE MIRAJ AND ISRA PHYSICAL OR SPIRITUAL JOURNEYS?

By Jalees Ahmed

PART II

In an attempt to prove the physical ascension of Prophet Jesus (as), some Muslims today present the journey of the Miraj and Isra in a nonsensical manner to add weight to their baseless notion.

In the first part of this article, we analysed the spiritual journey of the Miraj through the lens of the Holy Quran, hadith and logical proofs and proved how it was indeed a spiritual journey and not, as other Muslims assert, physical. In this part, we will focus on the journey of Isra.

Again, our non-Ahmadi brothers and sisters assert that this too was a physical journey. However, like the Miraj, with a close analysis of the Quran, hadith and other sources, ample evidence indicates that this was in fact, beyond a shadow of a doubt, a spiritual journey.

The journey of Isra has been mentioned in Surah Bani Israel:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him [some] of Our Signs. Surely, He alone is the Hearing, the Seeing." (Surah Bani Israil, Ch.17: V.2)

This verse alone is more than enough to prove that the journey of Isra was spiritual. The words "asraa" and "laylan" clearly indicate that the entire journey took part in one night. The verse further reads that the main reason it occurred was so "that We might show him some of Our Signs." A further study of this Surah shows us that this was in fact a spiritual journey as the word "ru'ya" has been used.

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلا فِتْنَةً لِلنَّاسِ

"And We made not the vision which We showed thee but as a trial for men." (Surah Bani Israel, Ch.17: V.61)

The word "ru'ya" undoubtedly lays the matter to rest. The word not only means a dream, but according to the context it is used in, can mean a spiritual sight too, meaning that the journey the Holy Prophet (SAW) undertook was a spiritual journey and was a sign shown to him. Thus, the Holy Quran itself has testified that this journey was a "ru'ya" and a spiritual journey.

To briefly explain the journey, Isra is the name of the spiritual journey where the Holy Prophet (SAW) was taken from Mecca to Jerusalem on, what is described as, a beautiful white animal, larger than a donkey, but smaller than a mule, named Burraq.

When the Holy Prophet (SAW) reached Jerusalem, he tied the animal and entered the mosque, where he met with the past prophets, in which Abrahamas, Mosesas and Jesusas in particular have been mentioned, and led them in prayer.

Following this, Gabriel (as), who was with the Holy Prophet (SAW), presented two cups (some narrations cite three cups). One cup filled with milk and the other with alcohol. The Holy Prophet (SAW) chose the cup of milk, upon which Gabriel said, "Thanks be to Allah Who guided you to the fitrah [i.e. Islam]; if you had taken the wine, your followers would have gone astray." (Sahih al-Bukhari, Kitab al-Tafsir, 4709)

In another narration of Ibn Jarir on the account of Hazrat Anas bin Malik (ra), it is mentioned that during the journey, after moving only a short distance, the Holy Prophet (SAW) saw an old woman. Upon seeing her, he asked Gabriel (as) who she was, but Gabriel (as) gave no answer to his question and told him to carry on moving. Proceeding forward, a man called the Holy Prophet (SAW) by name in order to invite his attention to himself. Upon this, Gabriel (as) again said to keep moving forward and not to heed the call. Later, the Holy Prophet (SAW) was greeted by a group of people and upon this, Gabriel (as) told the Holy Prophet (SAW) to respond to the greetings of peace.

Examining the ahadith, we find clear indications that this incident was a spiritual journey. In Sahih Bukhari, Kitab al-Tafsir, Hazrat Imam Bukhari (rh) narrates an incident that took place after the Isra. When the disbelievers of Mecca were told about the journey of Isra, naturally, as was their practice, they rejected and did not believe that the Holy Prophet (SAW) travelled to Baitul Maqdas. Those who had previously gone and visited Jerusalem asked the Holy Prophet (SAW) to describe what he had seen.
The Holy Prophet (SAW), knowing that it is not absolutely vital for a dream and vision to resemble the apparent structure and outlook of Jerusalem, became worried. The Holy Prophet (SAW), in reality, was not aware of the famous landmarks in Jerusalem, except for what he was shown in the dream. Upon this, God Almighty then brought the actual scene of Jerusalem before the Holy Prophet's (SAW) eyes and started narrating what he was seeing, which silenced the infidels of Mecca. (Sahih al-Bukhari, Kitab al-Tafsir, Hadith 4710)

From this narration, it is apparent that the Isra was a spiritual vision, for if the Holy Prophet (SAW) had actually seen Jerusalem with his physical eyes, then what was the need to be worried and why would God need to show him a vision to help him describe what he had already seen with his physical eyes?

Going over these points of the Holy Quran and hadith, it is clear that the Isra, like the Miraj, was a spiritual journey. However, any person who is not convinced will then have to answer the following questions and instances that occurred during the journey.
After the Holy Prophet (SAW) had finished leading the prophets in congregational prayer, Gabriel (as) explained and said that the old woman he saw was the world, the voice he heard was in fact Satan and the group that greeted him included Prophet Abraham (as), Prophet Moses (as) and Prophet Jesus (as).

(Hazrat Mirza Bashir Ahmad MA (ra), Seal of the Prophets, Vol. I, p. 274)

Now, any individual who claims that this was a physical journey should clarify how the world could physically transform into an old woman. Is this to say that at one particular moment in time, the Earth somehow transformed into an old woman? Is this really a logical statement? If that is the case, where were they travelling to if not Masjid Aqsa?

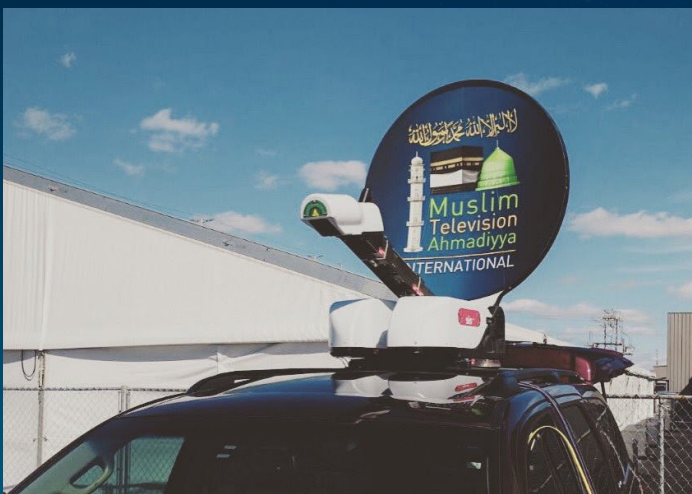
Another unfathomable point which needs explanation is that if the Isra was a physical journey, are we to believe that the prophets who all prayed behind the Holy Prophet (SAW) were revived in their physical form? If this is what people believe, as Jesus (as) was particularly mentioned in this journey, does this mean that he (Jesus), as non-Ahmadi Muslims believe, came back down in his physical body then ascended once again?
Thus, understanding the principles of God's law, along with the evidence provided from the Holy Quran, ahadith and logical proofs, it becomes evident and emphatically clear that both the Miraj and Isra were two different spiritual signs shown to the Holy Prophet (SAW).

HEAR THE VOICE FROM THE HEAVENS!

Muslim Television Ahmadiyya (MTA) - The fulfillment of great prophecies and a blessing of Almighty Allah

An innocent and handsome child, around nine or ten years old, was listening to a Friday sermon in the Aqsa Mosque in Qadian. The words of the Imam were likely still beyond his comprehension; however, he was utterly mesmerized by a device in front of his respected father into which he was speaking that day, and which was broadcasting his voice most clearly, far and wide.

More than half a century has passed since this incident. No one ever imagined that the same young child himself would have the honor, ages afterwards, to announce to the world the fulfillment of predictions [given in the speech by his father] in these words:

"A loudspeaker was used for the very first time in Qadian on January 7, 1938. In his Friday sermon, Hazrat Musleh Mau'ud(ra) stated: 'Now that day is not far when an individual sitting in a remote place will be able to deliver a sermon and guidance to the entire world. At this time, our resources do not permit us to do so, we do not have the means and there are practical challenges in our way; however, one day all these impediments will be removed. Looking at the manner and the speed with which Almighty Allah is enabling us to make progress, we are assured that all these difficulties will be removed in the near future by the Grace and Mercy of Almighty Allah.'"

My heart is replete with praise for and gratitude to Almighty Allah while writing about this historical chapter that, at times, looked impossible to achieve and how all these difficulties and impediments were indeed removed through the extraordinary help of Almighty Allah.

THE DECREE AND MAGNIFICENCE OF ALLAH

This was a decree of Almighty Allah:

وَ اِذَا النُّفُوْسُ زُوِّجَتْ

And when people are brought together (The Holy Quran, 8:81)

This means when all humanity will be brought close to each other and such conditions will be created that will provide the means for the spread of the message of the Unity of Almighty Allah over the entire world. This was to happen through the true servant of the Holy Prophet (May Peace And Blessings Of Allah Be Upon Him), Hazrat Masih Mau'ud (AS)

A voice arose from a remote and unknown part of enslaved India to fulfill this Decree of Almighty Allah. This voice took on the mantle to glorify the Unity of God Almighty and to raise and protect the honor of the Holy Prophet Muhammad (May Peace And Blessings Of Allah Be Upon Him). At that time, the tide of the idol worshipers and followers of the Trinity were devouring the light of the truth, and darkness was spreading across the land. However, the voice of a lone brave soul, as a Prophet of God and Stalwart Champion wearing the garments of all the Prophets, stood like a mountain in front of this onslaught [for the honor of Islam]. Almighty Allah not only provided the means for success and spread of truth to this soul, He also protected him from all sorts of attacks on him by his enemies.

TIME OF THE SPREAD OF KNOWLEDGE AND PLANS BY THE "BEST OF PLANNERS"

The time of Hazrat Masih-e-Mau'ud (AS) was, in reality, an era of the spread of knowledge and new inventions along with the industrial revolution in Europe. Scientifically and technically, this time, along with the development of electricity, mechanical and chemical inventions, the start of the printing press, photography, radio, wireless devices, tape recorder, typewriter, and various other inventions came into use by everyday people. At the same time, the movement and transport of people was enhanced by the invention of trains, cars, and airplanes.

This period of unprecedented revolution was not limited to these inventions. Apart from these technological advancements and new inventions, new conflicting theories and ideas also came forward in the field of social, moral, and economic matters. Whether it was opposing theories about economics by Adam Smith and Karl Marx, Sigmund Freud's theory of human desire, or Charles Darwin's theory of evolution, all were in direct contradiction with the real purpose of human creation:

وَ مَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِیَعْبُدُوْنِ

And I have not created the Jinn and the men but that they may worship Me. (The Holy Quran, 51:57)

The glitter of these inventions was also instrumental in taking Muslims away from religion. Many educated and influential Muslims fell victim to the thoughts of their developers and masters. Due to their inferiority complex, many of them either adopted believing in the Trinity, or became atheists.

IN THE SHIELD OF THE RIGHTEOUS LEADER

At a time when Islam was facing difficulties and opposition, the only one person in the field was fighting like a victorious General. This person [Hazrat Masih-e-Mau'ud(as)] was made "Imam" and granted the title of "Mediator" and "Justice" by Almighty Allah. As a true representation of the righteous leadership he was acting as a shield that absorbed and stopped attacks in every battle and provided guidance and leadership. He also used all available means in the field of knowledge and writing with wisdom and mastery. Therefore, he used his knowledge and every available resource to dispel the edicts issued by so-called Muslim leaders and clerics and clarified that no creation of Almighty Allah is meaningless and useless. He illuminated this realty that use of these inventions for good or bad purposes depends on one's intentions. Therefore, based on these guiding principles, he gave the glad tiding of:

وَ اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا

And the earth will shine with the light of her Lord. (The Holy Quran, 39:70)

He provided the correct meaning and practical example for which Almighty Allah had said:

وَ اِذَا الصُّحُفُ نُشِرَتْ

And when books are spread abroad. (The Holy Quran, 81:11)

And

وَ اِذَا السَّمَآءُ كُشِطَتْ

And when the heaven is laid bare. (The Holy Quran, 81:12)

He clarified that the prophecies in the Holy Qur'an foretold about the time when these resources would be made available to defend and spread Islam.

A CALLER FROM HEAVEN

Along with the availability and timely use of new inventions and resources, the Promised Messiah (AS) announced the revelation that gave the glad tiding:

يُنَادِى مُنَادٍ مِنَ السَّمَآءِ

An Announcer will call from heaven. (Al-Badr, December 19, 1902)

Also, in the light of a revelation of the Promised Messiah (AS) of 1897:

اَلْاَرْضُ وَ السَّمَآءُ مَعَکَ کَمَا هُوَ مَعِیَ

The earth and heaven are with you as it is with me. (Ruhani Khazain, Siraj-e-Munir, Vol: 12, Page 83)

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (RA), explained this revelation from Almighty Allah, which is pointing towards new inventions, and His help in these words:

"The Promised Messiah (AS) has provided such a translation that comprises a commentary in itself. i.e., 'the Earth and Heavens are with you.' This means that heavenly powers and Almighty Allah's angels will help you. You make every effort on this earth, and 'favorable winds will blow from heavens that will help you.

'Heavens will be with you' also points towards Muslim Television Ahmadiyya (MTA). It is a fact that MTA has produced witnesses in the entire world. So many individuals have accepted the Unity [of Allah] that when we read the revelation of 1897 in 1997, that 'Earth and Heaven are with you' – at this time it means that 'those powers which are unknown at this time and are with Me, will also be with you.' Therefore, when we read this revelation that 'Heavens will be with you' it means that Heavenly forces and radio waves that we did not know about are now fully revealed in favor of the Jama'at Ahmadiyya. Because of this advancement, God Willing, there will be a great revolution in this world which will be a greater [revolution] than one before this." (Friday Sermon, July 25, 1997, Published in Al-Fazal Intl., London, September 12, 1997)

DREAM ABOUT FLOATING IN THE AIR

One of the dreams of the Promised Messiah (AS) is narrated to be about floating in the air. Hazrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul-Masih II (RA), gave the essence of this dream in these words:

"A dream of the Promised Messiah (AS) from December 8, 1902, is: 'It seems that I am floating in the air. There is a big ditch, like a large circle, which extends from here to the house of Nawab Sahib (from Masjid Mubarak to the house of Nawab Muhammad Ali Khan Sahib(ra)). I am floating from here to there and then back. Syed Muhammad Ahsan Sahib was standing at the edge [of the ditch]. I said to him that Hazrat Isa (may peace be upon him) used to walk on water, and I can float in the air. Hamid Ali is with me, and we have circled this ditch several times and have not moved our hands or feet and are floating around with ease.'" (Al-Badr, December 12, 1902)

Khalifatul-Masih II (RA) interpreted this dream in this way:

"The Bible talks about Jesus (may peace be upon him) walking on water, which in reality was Jesus's (may peace be upon him) dream. This alluded to rule over water and to the power of naval forces. Christians did not understand this message, they turned his dream into a real event, and added other embellishments for no reason. The dream of the Promised Messiah (AS) points towards aerial powers and the importance of airplanes."

It is not a far-fetched idea that a big circular ditch may be interpreted as a satellite dish, which receives a signal without making much effort. Hamid Ali was a servant of the Promised Messiah (AS). In this dream Hamid Ali may be a similitude of Hazrat Ali (RA) who was the fourth Khalifa of the Holy Prophet (may peace and blessings of Allah be upon him). This could indicate the fourth Khalifa of the Promised Messiah (AS) (may peace be upon him) who was always ready to serve the Promised Messiah (AS) (may peace be upon him), and 'Hamid' may mean he [the fourth Khalifa] praises Allah abundantly and floats with the Promised Messiah (AS) (may peace be upon him).

With praise to Almighty Allah, Hazrat Khalifatul-Masih IV (RA) has stated the following about floating in the air:

"Keep moving forward to the success of Islam. Those who were walking yesterday are running today. Those who are running have been able to float in the air too. I know that

Hazrat Masih-e-Mau'ud (may peace be upon him) has said: 'Now that the decision has been made for the Messiah of Muhammad (may peace and blessings of Allah be upon him) the skies will be conquered and all levels that deal with travel in the skies, the followers of Hazrat Masih-e-Mau'ud (may peace be upon him) will surpass all nations and humans.

Thus, this is the beginning of travel in the skies. These waves of MTA that now descend from the sky are just the beginning. There is a lot more to come. What is going to come in future centuries, you cannot even imagine, but the foundation of such great events has been laid. Therefore, move forward, offering gratitude to Almighty Allah for His favors and bounties!" (Al-Fazl International, Jun 4, 1997)

WITHOUT THE ADVICE OF THE JUDICIOUS

The Promised Messiah (AS) (may peace be upon him) presents an interesting state of spiritual revolution in his book "The Revealed Sermon" in these words:

"A lot of things will come down without the advice of the judicious. As if the Messiah will descend from the heavens like rain that comes down holding the hands of angels. There will be no human effort involved in this process. His message will spread very quickly to all corners of the earth like lightening. This situation will be repeated at this time. Thus, those who have been given two ears- listen! A trumpet will be blown to announce the arrival of this light, and peace-loving pure souls will invite towards righteous guidance. At this time, various tribes (sects) from the East, West, South, and North will be gathered by the command of God." (Ruhani Khazian, Vol: 16, Pages: 286-289)

It is worth noting that in this prophecy are mentioned rain, angels, and all corners of the earth. All these signs are common with the signs that the Promised Messiah (AS) (may peace be upon him) has presented in favor of his second manifestation.

THE VOICE IS COMING FROM A PHONOGRAPH

It is significant that the Promised Messiah (AS) (may peace be upon him) actively used all available resources to spread the word of Allah. One of world's greatest inventors, Thomas Edison, and Alexander Graham Bell, another American inventor, scientist, and engineer who is credited with inventing and patenting the first practical telephone, were contemporaries of the Promised Messiah (AS) (may peace be upon him). Thomas Edison invented the phonograph to record sound in 1877; it was registered with the "Gramophone" trademark in 1887. The technology of this recording device was greatly enhanced in the Volta Laboratory of Graham Bell.

In those days, the Promised Messiah (AS) (may peace be upon him) learned that Hazrat Nawab Muhammad Ali Khan (RA) owned this recording device. At the instructions of the Promised Messiah (AS) (may peace be upon him) Hazrat Nawab Muhammad Ali Khan (RA) brought the phonograph to Qadian. On November 20, 1901, the recording ceremony took place. The Promised Messiah (AS) (may peace be upon him) specially wrote a poem for this occasion:

"This voice is coming from the phonograph

Find God with your heart, not with futile talk and gossip."

Hazrat Maulvi Abdul Kareem Sialkoti (RA) recorded the recitation of the Holy Qur'an and a Persian poem ("Ajab Nooraest Dar Jan-e-Muhammad – Ajab La'alaest Dar Kan-e-Muhammad") written in praise of the Prophet Muhammad (may peace and blessings of Allah be upon him) by the Promised Messiah (AS) (may peace be upon him). Later, a brief commentary of Surah al-Asr by Hazrat Hakeem Nurruddin, Khalifatul-Masih I (RA), was also recorded. (Ashab-e-Ahmad, Volume 2, Pages 474 to 476)

However, due to Almighty Allah's judgement and plan these recordings were not preserved. Nevertheless, the great wisdom and the message in the poem written by the Promised Messiah (AS) (may peace be upon him) have been preserved forever. This poem admonished his

followers not to forget Almighty Allah at the time of ease and luxury. He reminded his followers that "Our real pleasure is with God."

This event was just the beginning of the means of communication. From 1950 onwards, the voice of Hazrat Musleh Mau'ud (RA) started to be recorded. On December 27, 1952, his speech on the topic of "Connection with God" and in December 1953, a famous speech "Spiritual Journey" were recorded. Later, from 1960 to 1965, numerous recorded messages and addresses were played at various meetings and conventions, especially in the Women's Annual Convention.

The use of loudspeakers started in 1936, and more than twenty-five thousand participants of the Annual Convention benefitted from this facility.

At this occasion, Hazrat Khalifatul Masih II (RA) said:

"I believe this is also a proof of the truthfulness of Hazrat Promised Messiah (AS); as the Holy Prophet Muhammad (May Peace And Blessing of Allah Be Upon Him) foretold that the Promised Messiah (AS) would bring the victory of Islam through the means of communication and publication. And the Holy Qur'an also indicates that his time would be an era of vast publication. In order to fulfil these prophecies, Allah Almighty has caused to invent many new devices such as Printing Press, Loudspeaker and Wireless System. And if Allah Almighty wills so, it is quite possible that one day a Friday Sermon is being delivered in Qadian and people all the world would be able to listen through radio and follow their prayers afterwards." (Daily Al-Fazl Qadian, December 29, 1936)

During the Annual Convention of 1937, Hazrat Musleh Mau'ud's (RA) address from the men's area was transmitted to the women's area. On January 7, 1938, a loudspeaker was used for the first time during the Friday Sermon at the Aqsa Mosque, Qadian. On February 19, 1940, a speech by Hazrat Musleh Mau'ud (RA) was broadcasted on a radio station in Bombay (Mumbai, India). On May 25, 1941, commentary on the situation in Iraq by Hazrat Musleh Mau'ud (RA) was relayed from Lahore radio station. This commentary was later transmitted from Delhi and Lucknow radio stations as well.

KHULAFA FOLLOWING THE FOOTSTEPS OF THE PROMISED MESSIAH (AS)

Following in the footsteps of the Promised Messiah (AS) his Khulafa continued the mission to spread the message of Islam and the Word of Allah based upon the guidance and teachings provided by the Holy Prophet (May Peace And Blessings of Allah Be Upon Him) and the Promised Messiah (AS). The expectations and guidance provided by Hazrat Musleh Mau'ud (RA) have already been mentioned. In the time of Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (RA), this journey continued with extraordinary zeal.

Television broadcasting started in the early years of the third Khilafat. The use and spread of this technology started to raise serious apprehension in certain circles in the Jama'at. There was concern that this source of vulgarity and nudity would occupy every house. Therefore, a proposal was put forward to ban these devices in Ahmadi Muslim homes. However, the wisdom and far-sightedness of Hazrat Khalifatul-Masih III (RA) determined that there would also be many opportunities to use this technology to spread the message of Islam and Ahmadiyyat. Therefore, with the placement of proper measures and safeguards, use of this technology continued.

Hazrat Khalifatul-Masih III (RA) formed new committees and departments to address the needs of programs associated with the initiation of the Ahmadiyya Centenary Fund.

In those days, the Jama'at's resources were very limited, and in Pakistan, it was a crime to have a small wireless radio transmitter without a license. The Government of Pakistan controlled all means of communication. There was no concept of having a private radio or television station. Therefore, efforts were made for a long time to have functional radio stations in Africa or in America so the members of the community could hear the voice of the Khalifa of the time.

Over time, recording technology improved, and large gramophones along with big discs "[Vinyl] records" (called "Tawa" in Punjabi) became available. Eventually, with further technological advances, small cassette tapes became available which would fit in a shirt pocket. This was the beginning of the use of modern technology, and the sermons of Hazrat Khalifatul-Masih III (RA) were distributed on these tapes to members in a very organized manner.

EARLIER HISTORY OF MUSLIM TELEVISION AHMADIYYA

It is appropriate to mention that along with the establishment of Muslim Television Ahmadiyya (MTA), a parallel effort was also made on the Internet, and the official website of the Ahmadiyya Muslim Community "alislam.org" was created as well.

CHRONOLOGICAL ORDER OF THE DEVELOPMENTS ARE AS FOLLOWS

As given in the Al-Fazl International:

December 1980: Arrangement for translation for foreign guests and delegates was made during the Annual Convention [in Rabwah].
1984: Audio cassettes of Friday sermons of Hazrat Khalifatul-Masih IV (RA) were distributed throughout the world. This process continued until the initiation of MTA.

January 1, 1985: The state radio station of Norway started broadcasting the Jama'at's programs regularly.

April 3, 1987: In Rabwah, members of the 68th Majlis Shura listened to a recorded address (from the UK) by Hazrat Khalifatul-Masih IV (RA).

March 24, 1989: The first Friday sermon of the second centenary of Ahmadiyyat was broadcasted live to Mauritius and Germany via phone. Before this, a message recorded for the occasion of the celebration of 100-years of Ahmadiyyat was distributed to Jama'ats all over the world.

January 18, 1991: The live Friday sermon of Hazrat Khalifatul-Masih IV (RA) was transmitted to the United Kingdom, Japan, Germany, Mauritius, the United States of America, and Denmark.
June 23, 1991: The 'Eid-ul-Adha sermon delivered by Hazrat Khalifatul-Masih IV (RA) was broadcasted to 24 countries.

July 1991: Addresses of Hazrat Khalifatul-Masih IV (RA) at the UK Annual Convention were relayed live via satellite in 11 countries with a simultaneous translation in seven languages.

July 1992: Proceedings of the Annual Convention were shown live on MTA.

August 21, 1992: Friday sermons of Hazrat Khalifatul-Masih IV (RA) were started transmitting live via satellite to Europe, Asia, Africa, and Australia. This initiated the MTA Transmissions for four continents.

January 7, 1994: Regular programs started to broadcast on MTA to Europe (three hours a day) and Africa and Asia (12 hours a day).

April 1, 1996: Started twenty-four (24) hour transmission of MTA [As of October 2019, this service continues, on an even wider scale].

Note by the author: Material for this article is taken from the sayings of the Promised Messiah (AS) and Khulafa, as well as from various interviews, MTA Programs, and articles published in the Jama'at's magazines and newspapers.